

Deut 26-1 to 29-8 Torah Reading (Parshat Ki Tavo)
English version to be sung to the Torah tropes by Len Fellman
Latest version September 3, 2020

26:1 [And it will be] when you come to the land, the place that YHWH your God is giving to you as a heritage, [you shall possess it], and settle in it.
2 [And you shall take] [from the very first] | of all the fruits [of the land],
that [you shall bring in] [from your land] that YHWH [Eloheicha your God] is giving to you. [You shall place it] in a basket.
You will go to the place—[the one that was] chosen by YHWH your God to make dwell His name there.
3 [You shall go] to the priest who will be in office in those days and say [this to him], “I declare today to YHWH your God
[that I have come] to the land—[the land that was promised] [by YHWH] to our ancestors, [to give to us].”
4 [Then he will take]—[the priest who is there]—the basket [from your hand],
[and he shall set it down] [right in front] of the altar of YHWH your God. *see the discussion by Robert Alter
5 You must call out and say these words—[standing there before] | YH[WH your God], “An Aramean gone astray* was my father.
He went down to Egypt and sojourned there with just a few men. [He became there] a nation large, powerful, and numerous.
6 [And badly treated] [we were there indeed] by the Egyptians, [who made us suffer]. They inflicted upon us slavery most harsh.
7 [Then we cried out] to YHWH, the God of our ancestors.
And hearkened YHWH to our voices, [and God truly saw] [our degradation], [our harsh labor], and our oppression.
8 [We were brought] by YHWH [out of Egypt] with a hand of might and an arm outstretched, with terrors that were awesome,
with signs, and with wonders.
9 [God brought us] to the place we see here, [giving to us] this very land—[this being a land] that is flowing with milk and honey.
10 [And so right now], behold, I am bringing the first fruits of the land which were given to me by YHWH.”
[You shall set it down] before YHWH your God, [and you shall bow down] in the presence of YHWH your God.
11 You will rejoice [in all the good things]—[all of the things] [that were given to you] by YHWH your God, [and to your household];
both you and the Levite [end aliyah] [as well as the stranger] who dwells here among you.

26:12 When [you have completed] [doing all of the tithes]—[taking the tithes] [of your produce] in the third year, the year of the tithe, [you will give it] [to the Levite], to the stranger, to the orphan, and to the widow, that they may eat it within your gates and be satisfied.

13 [And you must declare this] [in the presence] of YHWH your God: “[I have removed] [the things consecrated] [from the house]. In addition, [I have given it] to the Levite, to the stranger, to the orphan, and to the widow [according to all your *mitzvah*] that you commanded me. I have not transgressed your command; I have not forgotten.

14 I have not eaten while in mourning, [any of it] [and have not taken] [any of it] [while I was *tamei* (unclean)], and have not given any, [for the needs of the dead]. [Indeed I have hearkened] to the voice of YHWH my God. [Indeed I have done] [according to all] that You have charged me.

15 [So now look down] from Your abode of holiness: [look down from heaven] and bless your people—[bless Israel], as well as the land which you have given to us, just as you promised to our ancestors, [this being a land] [end aliyah] flowing with milk and honey.

16 Today—[this very day]—YHWH your God [is commanding you] [to keep and to do] these laws that I speak of and the statutes. [You must keep them] [and carry them] out [with all your heart] and all your soul.

17 [To YHWH you have declared] today [that He should be] for you a God, and [to walk in His ways] and to keep [all of His statutes] [and his commandments], and laws, and to listen to His voice.

18 [And YHWH] has declared [to you today], to be for God a people that is treasured (*am segulah*), just as [he promised you]; you must keep all God’s commandments.

19 [He will make you] [the highest of all]—above all the nations that God has made, for praise, for fame, and for glory, [for you to be] [a sanctified people], [end aliyah] to YHWH your God, just as you were promised.

27:1 Then commanded Moses and the elders of Israel [and all of the people], as follows: [You must keep] [the entire command]: [indeed all of this] [that I myself] am prescribing to you today.

2 [And it will be] [on the day] on which you cross the Jordan—[coming to the land] which YHWH your God is giving to you, [you shall set up] for yourselves stones—[great big stones]—and plaster them with lime.

3 You shall write [upon them] [all of the words] of the Torah—this teaching, [when you cross over]; [this is what will ensure] [that indeed] you will enter the land that YHWH [*Eloheicha* your God] is [about to give you]: it is a land flowing with milk and honey, [just as] [it had been promised] by YHWH, God of your fathers, to you.

27:4 [And it will be] when [you cross the Jordan], [you must set up for yourselves] the stones [of which I did speak].
 [about which I] [am hereby] [commanding you] today, on the Mount of Ebal, and plaster them with lime.

5 You shall build there an altar to YHWH your God—
 an altar of stones. You must not lift up against them iron.

6 With stones that are whole you shall build the altar for the Lord your God. You shall offer upon it burnt-offerings to YHWH your God.

7 When you slaughter peace offerings, you may [eat them there], and you will rejoice in the presence of YHWH your God.

8 You will write [on the stones] [all of the words] of the Torah—this teaching, clearly written.

9 Then [spoke up Moses] and the priests—the Levites to all of Israel, and said,
 “Be silent | and hear, O Israel. Today—[this day]—you have become a people to YHWH your God.

10 You shall hearken to the voice of YHWH your God,
 and observe His *mitzvot* (commandments) and His statutes, [the ones that I] [end aliyah] am commanding you today.”

11 And Moses commanded the people on that day, as follows,

12 [These will be the tribes] [that shall stand] to bless the people on Mount Gerizim, [when you cross] the Jordan:
 Simeon, Levi, and Judah, Issachar, Joseph, and Benjamin.

13 [And these tribes] will stand over the curse, upon [Mount Ebal]:
 Reuben, Gad, and Asher, Zebulun, Dan, and Naphtali.

14 [Then will speak up] the Levites: [they will say the following] to each man of Israel, in a voice loud and clear,

15 “Cursed [will be any man]—[any man] [who should make] a statue or molten image—[which is abhorrent] [to YHWH],
 [it being the work] of the hand of a stonemason, [and sets it up] in secret. [And they shall answer]—[all of the people]—[and they shall say], Amen.

16 [Cursed is he] who dishonors his father and his mother, and they shall say—all the people—Amen.

17 [Cursed is he] who moves the landmark of his neighbor, and they shall say—all the people—Amen.

18 [Cursed is he] who leads astray a blind man on the way, and they shall say—all the people—Amen.

19 [And cursed be he] [who does pervert justice] for an alien or an orphan or for a widow, and they shall say—all the people—Amen.

20 [And cursed be he] who lies with the wife of his father, [for he has uncovered] the skirt of his father, and they shall say—all the people—Amen.

21 [Cursed is one] who lies with an animal, and they shall say—all the people—Amen.

27:22 [And cursed is he] who lies with his sister, [the daughter of his father] [or the daughter] of his mother, and they shall say—all the people—Amen.

23 [Cursed is he] who lies with his mother-in-law, and they shall say—all the people—Amen.

24 [Cursed is one] who strikes down his neighbor in secret, and they shall say—all the people—Amen.

25 Cursed is one [who takes a bribe] to strike down a life (*nefesh*) [through innocent] blood, and they shall say—all the people—Amen.

26 [And cursed be] [anyone who] [should fail to fulfill] the words of this Torah, and [observe them], and they shall say—all the people—Amen.

28:1 [And it will be], if you listen—truly listen—to the voice of YHWH your God, to be watchful to do all of the commandments, [these *mitzvot*] that I command you today, then you will be set by YHWH your God [in a place most high], above all the nations of the earth.

2 [Then there will come] unto you [all of these blessings]—[they will come over you]—

because you have hearkened to the voice of YHWH your God.

3 Blessed you will be in the city, and blessed you will be in the field.

4 [Blessed will be] [the fruit of your womb], the fruit of your land, and the fruit of your animals, the offspring of your cattle, and the young ones of your flock.

5 Blessed will be your food basket, [and your kneading bowl].

6 Blessed you will be [when you come in], [end aliyah] and blessed you will be [when you go out].

7 [Given over] by YHWH [will be your enemies] [who rise up] [against you]: [they will be routed] [before you].

[On the road]—[on one road] [they will come out] [at you], and on seven roads, they will flee from before you.

8 [God will command]—YHWH [will grant to you] the blessing [in your granaries] and in all the reach of your hands (*i.e.* of your endeavors), and He [will bless you] [in that very land] that YHWH your God is giving to you.

9 And established by YHWH [you will be] as a people most holy, just as he promised to you, [if only you keep] the commandments of YHWH your God [and you walk] in His ways.

10 [They will see], all the peoples of the earth, [that indeed] the name of YHWH is proclaimed [upon you] [They will be in awe] of you.

11 [You'll be made to abound] by YHWH [in what is good] [indeed in the fruit] [of your womb], in the fruit of your livestock, and in the fruit of your soil, [right there] [on the soil]—the land [that had been promised] [by YHWH] to your fathers, to give to you.

28:12 [God will open]—YHWH | [will surely open to you] his storehouse of good treasures—the heavens—to give rain [on your land] [in its set time], [and will also bless] all the work of your hands. [You will lend] to many nations, [but you yourself] will not have to borrow.

13 [You will be made] by YHWH a leader (head) and not a follower (tail), [and you will be] only on top, and you will not be on the bottom: [provided you obey] [all of the *mitzvot*] (commandments) | of YH[WH your God], the ones [that I myself] [am commanding you] today, to keep and to do.

14 [You must] [surely not stray] [from all of the words] that I myself am hereby [charging you] today, to the right or to the left, [that you would go] [and follow after] gods that are alien (“other gods”), and serve them.

15 [And it will be], [if you do not] obey the voice of YHWH your God, to observe and to do all His command and His statutes—the ones that I am prescribing for you today, [then there will surely] [come upon you] all the curses that follow—[they will overtake you].

16 Cursed you will be in the city, and cursed you will be in the field.

17 Cursed will be your basket [and your kneading bowl].

18 Cursed will be the fruit of your womb, and the fruit of your soil, the offspring of your cattle, and the young ones of your flock.

19 Cursed you will be [when you come in], and cursed you will be [when you go out].

20 [Then will be sent] [by YHWH] | [all these things against you]: misfortune, confusion, and reproach, in all the reach of your hand—all you undertake, until [you are destroyed]—[till you perish] quickly, [this owing to] the evil of your actions, in your forsaking Me.

21 [You will be infected] [by YHWH]; [He will bring you] the plague until it wipes you out from off the land, when you go there to possess it.

22 [You will be stricken] [by YHWH] with consumption and fever [and with inflammation], [with scorching heat] [and dehydration], emaciation, and jaundice. [They will pursue you] until you perish.

23 [Then will be] [the very heavens] that are over your head, like bronze, and the earth that is beneath you, like iron.

24 [There will be turned] [by YHWH] the rains of your land into powder and dust. [From the heavens] [it will come down] [upon you] until [you are destroyed].

25 [You will be made] [by YHWH] | [to be put to rout] before your enemies. [On the road]—[on one road]—[you shall go out] [against them], but on seven roads [you will flee] [before them]. You shall be a horror to all the kingdoms of the earth.

28:26 [Then will become] your corpses as food for all the birds of the sky, and the beasts of the field with none [to frighten them off].

27 [Stricken by YHWH] [you will be with the boils] (*sh'chin*) of Egypt, and with hemorrhoids, [with running sores] and itch, from which you cannot be healed.

28 [You will be stricken] by YHWH with madness and with blindness and with confusion of heart.

29 [And it shall be]: [you will grope about] [in the light of the day], [just as] [there gropes about] [a blind man] in the dark. You will not succeed [on your way]. [And it shall happen]: you shall [be only exploited], [plundered and robbed], [all your days], with no one to save you.

30 A woman [you will betroth] and another man will sleep with her. A house you will build, [but not live] therein. A vineyard you will plant; you will not harvest it.

31 [You will see your ox] being slaughtered [before your own eyes], but you [will surely not eat anything] [from it]. Your donkey will be stolen [right in front of you], and it will not come back to you. Your sheep will be given to your enemies; you will have no one to save you.

32 Your sons and your daughters will be given to a nation that is foreign, while [your eyes look on] and languish for them, [all day long], while there is no strength in your hand.

33 The fruit of your soil and all the product of your toil will be eaten by a people whom you [do not know]. [And you'll only be] exploited and downtrodden, always.

34 [And you will] [be driven mad] (*meshugah*) by what appear to your eyes, what you have to see.

35 You'll be stricken by YHWH with boils (*sh'chin*)—[a very bad case], in the knees and on the thighs, from which you aren't able to heal— from the soul of your foot up to your crown.

36 You'll be led by YHWH—[both you yourself] and your king whom [you set up] [over you], [to a nation] whom who have not known, neither you nor your fathers, [and you] [will worship there] gods that are alien, ("other gods")—gods of wood and stone.

37 You will become a derision, a proverb, and a byword among all the peoples when you are led by YHWH thither.

38 Much seed you will take out to the field, but little will you gather, since it will be consumed by the locust.

39 Vineyards you will plant, [and work them], but wine [you will not drink], [nor will you gather grapes], since they will be eaten by worms.

40 [And olive trees] there will be for you, [within all your borders], but oil you will not [rub on], since fallen off will be the olives.

41 To sons and to daughters [you will give birth], [but they will not] [remain with you], since they will go off into captivity.

42 [All your trees] and the fruit of your soil will be despoiled by the cricket.

28:43 The sojourner who is [in your midst] will rise above you, higher and higher, while you descend lower and lower.
 44 [He will] [lend to you], but you will not [lend to him]. [It is he] [who will be] the master (the head), while you will be the servant (the tail).
 45 There will come upon you all the curses [of which we speak]. [They will pursue you] [and overtake you], until you are destroyed, since you [failed to obey] the voice of YHWH your God, [that you should keep] his commandment and decrees, with which He charged you.
 46 [They will be] [for you] a sign and a portent—for you and for your seed, for all time,
 47 [because of the fact] that you did not serve YHWH your God in joy and with gladness (*tov*) of heart, [when you had plenty] of everything.
 48 [So you will serve] [your enemies] who [will be sent] by YHWH [against you]. [It will be in hunger] [and also in thirst], in nakedness and the lack of all things,
 [and He will put] a yoke of iron upon your neck, till he has made an end of you.
 49 [There will be raised] [by YHWH] [against you] a nation from afar, from the ends of the earth, just as there swoops down the eagle—a nation of which you have no grasp of their language,
 50 A nation fierce of countenance which [does not lift up] a face (in favor) [to an old man]. To a youth he shows not mercy.
 51 [He will devour] the fruit [of your livestock] [and the fruit of your toil], [till you have been destroyed]. He is one who will leave [nothing for you] of grain, wine, and oil, the offspring of your cattle, [and the young ones] of your flock, till he brings ruin upon you.
 52 And he will besiege you [in all of your gates], until [brought down] are your walls that are high and are fortified: the ones [of which you in fact] put your trust in them, [throughout your land], [and he will] [besiege you] [in all your gates], [in all of your land]—[the land that] [has been given] by YHWH your God to you.
 53 You will eat [the fruit of your womb], the flesh of your sons [and of your daughters], who were given to you by YHWH your God in the siege [and in the straits], in which you will be pressed by your enemy.
 54 The man—the most tender [among you], who is delicate indeed, [will cast his eye meanly] on his brother and on the wife of his bosom and on the remnant of his children that are left,
 55 [so that he will not give] | to even [one of them] [from the flesh] of his children that [he will eat], since nothing is left to him at all, in the siege [and in the straits] in which distress [is put upon you] [by your enemy], [in all your gates].
 56 The most tender among you—the frailest of women—who would not risk [the sole of her foot] [to set it] on the ground, out of delicacy and tenderness—will cast [her eye meanly] on the husband of her bosom, [and on her son], [and on her daughter],

28:57 [and even on her afterbirth] [when it is coming out] | [from between her legs], [and on her children] whom [she will bear],
 since she will eat them—due to lack of all things—in secret,
 in the siege [and in the straits] in which distress [is put upon you] [by your enemy], [in your gates].
 58 If you are not careful [to observe] [all the words] of the Torah—this teaching—[that are written] in this book:
 [that you must be in awe] [before the Name]—this solemn and fearful name of YHWH your God.
 59 Astonishingly will God (YHWH) bring the plague [upon you], and the plague on your descendants:
 blows that are great and lasting, and sickness—evil and relentless.
 60 God [will bring back to you] all the ailments of Egypt, of which you shrank in fear, [before them]. [And they will cleave] [to you].
 61 And also every illness [and every plague]—the ones that are [not written] in the book of the Torah—[this instruction]—
 [will be brought] by YHWH [upon you] until you are destroyed.
 62 [You will remain] with men [few in number], instead [of your being] like the stars of the heavens for multitude,
 since you did not hearken to the voice of YHWH your God.
 63 [And so it will be]: as once delighted YHWH [to stand over you], to do [all good things for you], and [to increase you], so now glad is YHWH
 [to stand over you], causing you to perish, and [destroying you]. [You will be torn] from the land that you're going into, to possess it.
 64 [You'll be scattered] by YHWH through all of the peoples from one end of the earth, [to the other end] of the earth. You will serve there
 gods [that are foreign to you] (“other gods”)—[gods that indeed] [you have not known], neither you nor your fathers—of wood and stone.
 65 Among those nations, you'll find no repose. There will be no rest [for the sole of your foot],
 [and there will be given] by YHWH to you there a heart that quakes, a failing of eyes, and a fainting of soul.
 66 You will see your life dangling before you—[in front of you]. [You will be afraid] night and day. You will have no assurance of your life.
 67 [In the morning] you will say, “Would [that it were evening],” and in the evening you will say, “Would [that it were morning],”
 [from the fright] in your heart [that makes you] fear, and what appears to your eyes—that which you will see.
 68 [You will be brought back] by YHWH | [to the land of Egypt] in ships, [along the path] of which I [did speak to you],
 Saying: “No more again, [will you see it]!” [You will try] [to sell yourselves there] [to your enemies] as slaves and as slavegirls, but no one will buy.
 69 [And so these] are the words of the covenant [that were commanded] by YHWH [to Moses], [and that was sealed] (“cut”) for the children of Israel,
 in the land of Moab, aside from the covenant [end aliyah] that God sealed with them in Horeb.

29:1 [Then summoned] [Moses the people]—[calling all Israel], and said,
 “[You have surely seen] all[of the things] [that were done] by YHWH[before your eyes] in the land of Egypt to Pharaoh[and to all his servants],
 2 the wonders—[great trials]—[that you saw] [with your own eyes]: [all of the signs] [and all of the portents], [the great things] that occurred.
 3 [But YHWH] [did not give] to you a heart to know, or eyes to see, or ears to hear—until this very day.
 4 [And it was] [when I led you] for forty years in the desert: [there did not wear out] your clothing [upon you],
 your sandals did not wear out on your feet.
 5 [And bread] you [did not eat]; wine and strong drink, [you did not] imbibe, in order [that you would know] [that indeed], I am YHWH, your God.
 6 [When you arrived] at the place[we are now], [there came out] Sichon, [who was the king of Cheshbon],
 and Og, [king of the Bashan]—[to fight against you] in battle, [and we struck them down].
 7 We took their land [and we gave it] as a heritage to the Reubenites and to the Gaddites, [and to the half-tribe] of the Manassites.
 8 [So therefore safeguard] the words of this covenant [and do observe] them, so that [you may prosper] [end aliyah] in all the things that you do.

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh *or* yetiv kadma *or* pashta gersh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, gersh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate pairs of tropes by “wrapping them around” the phrase which have the combined melody:

mercha/tipcha	kadma/geresh (<i>or</i> : azla, etc.)	mercha siluk
(Renew our days)	(She weeps bitterly).	(a fire-offering to God)

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (viz. cantor Moshe Haschel in “Navigating the Bible II”) this is given a distinctive melody—I add extra syllables to fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “*God*” or “*Adonai*”.

Warning on the Hebrew text: The text I use for the English trope system is from Aryeh Kaplan; the Hebrew text I display is from Wikisource. Occasionally (but rarely) a phrase will use different tropes in the two systems.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)
Everett Fox, ‘The Five Books of Moses’ (1997)
The Stone Edition ‘Tanach’ (1996)
JPS ‘Hebrew-English Tanach’, (2nd Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)
Robert Alter, ‘The Five Books of Moses’ (2004)
Commentaries in the ‘Anchor Bible’ series
Rotherham, The Emphasized Bible (1902)
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible (1982)